

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES. VOL. 34.

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At three o'clock each working afternoon the curtains are drawn down, the doors are locked and the sign exhibited "Bank Closed". But it is then that the real activities of the great bank begin. Work is now fairly on. When the interruptions and intrusions end, then comes the counting, the posting, the making out of exchanges, the testing of accounts and the replenishing of the vaults which enable the doors to be thrown open on the following morning upon a solvent bank, a sound institution. All of us in a greater or less degree are in the world to do a banking business with life. Let us learn the economy of the bank, transact our most important business in retirement. God's methods are wiser than ours. He makes no such fuss as we do over business, consequently He does not tire. When we do less He does more. Our helplessness is His helpfulness.

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THE NEW UNITY

VOLUME III.

THURSDAY, JULY 2, 1896.

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all

these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

We must give the children leave to use our garden tools, though they spoil tool and plant in learning. So the Master may not scorn our awkwardness, as with these bungling hands we try to uproot the ill, and plant with good Life's barren soil: The child is learning use.

E. R. Sill.

A prominent Unitarian minister and leader in the past says, in a private letter: "I use the name 'Unitarian' only because nothing else has appeared and a man has to live on some street. You must not suppose I care for the street rather than for the city."

A gracious beauty bath, a more kindly fellowship with earth and air, a more intimate acquaintance with the spot where the sweet-williams grow and the robins sing, is the best remedy for the gross and feverish appetites for the stimulants of every kind that so drain the pocketbook of life. Our extravagances are born out of our unhealthiness, our dissipations are symptoms of a deeper disease.

There is a religious value in mid-summer abandonment. In it the sinner hears a recall to the simplicity of common sense, to a respect for the economies of God. He is summoned to worship in the Cathedral of Immensity, to revive the sanctity of out-of-doors, the sacredness of the temple not made with hands. We do not mean the "sinner" in the technical, theological sense, one who is supposed to have inherited black blood, which is to be made red and pure by some kind of theological transference, but we mean the violators of God's laws in matter and in spirit, in church and out of it. When the church fails to minister to such a soul, there is still hope if it can escape from the lesser sanctities indoors to the greater sanctities out of doors.

It is now "Rev. Minot J. Savage, D.D." and it is "Booker T. Washington, A.M." Harvard University

has honored itself by the recent conferring of these honorary degrees, one upon the tireless preacher who has done so much to reconcile the scientific and reading world to the pulpit, the other upon one who has done so much to compel aristocracy of blood and exclusiveness of race prejudice to recognize the superficial significance of the black skin. The great teacher of the South and the great preacher of Boston were both above the need of these titles. They got along very well without them. Now that they have them they will probably not use them much, but Harvard College has shown its good sense.

We regret our inability to give fuller reports of the notable Congress of Charities and Correction recently held at Grand Rapids, Mich. It was the twenty-third annual meeting of an organization whose sessions have been accumulative in moral power and spiritual potency. Mrs. Isabel Barrows, for many years the official reporter and editor, was this year missed, she having been called across the seas. So was the venerable Andrew Elmore of Wisconsin, who has been called the "inventor of this Congress." But there were those present to discuss high themes in high fashion. Prof. Francis Peabody of Harvard preached the sermon. Alexander Johnson of Indiana is the president elect. The questions of child-saving, the feeble minded, the tramp, settlement activities and similar timely questions were discussed.

It is a source of congratulation that the kindergarten training schools are growing in numbers and efficiency. Not the least interesting features in Chicago these commencement days have been the graduating exercises of the various kindergarten training schools. Froebel was doubtless a great prophet who deserves our reverence, but in the interest of the kindergarten itself and out of respect for its great teachers, it is well to remember that the last word has not as yet been said concerning child training, that there is danger of an orthodoxy in kindergartens as elsewhere, that stationary condition that accepts as final any form or method of thought. The little peasant children of a century ago needed a kind of treatment and yielded to certain methods which the highly wrought self-conscious little ones of the avenues and the boulevards do not need and perhaps do not profit by. The music and songs of the kindergarten need rewriting. The games, some of them, instead of being childlike, are childish, and the kindergarten needs to remember that the last word of pedagogy is that the child reveals his greatest training through his imitative powers. Not what is taught consciously, but the influence thrown upon him unconsciously, is what impresses the child most. Let the kindergarten then beware of the professional smile that is worn protractedly in the kindergarten room. Let the mannerisms and the formalities which take upon themselves even the guise of simplic-

ity and informality be avoided and, most of all, the kindergarten must not overlook the high significance of the word "discipline." The child is never too young to learn that waywardness is not happiness and that the path of wilfulness is not the path of peace.

See what man has done for the dog and realize that none the less has the dog wrought for man. He has taught men gentleness, patience, diligence. The dog has outreached in many respects the quadruped world because man has taken him more lovingly and persistently into his companionship. Giving the same attention to the monkey, the elephant or even the cat or the horse, and perhaps greater results could be obtained. Aye, given the same attention and devotion to babes, the biped youths, the children of men and women, and what may not be obtained. Darwin, in his *Origin of Species*, tells of a dog who showed the trace of his wild parentage, his grandfather being a wolf, by "never coming in a straight line when called." How many a human being proves in the same ungracious way his brutal ancestry, his savage descent. If man has been enabled to transform the dog, the natural enemy of the sheep, the great carnivora, into the tireless protector of the sheep and the gentle, bread-eating companion of children and nurse of women, what may we not be doing for human nature when it learns the law of love, which is the law of mercy, applied to all the realms of sentient beings; when men practice what they sing,

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us
He made and loveth all."

The Liberal Congress at Indianapolis.

A meeting of the executive committee was held at The New Unity office, Monadnock Building, June 15, 1896, at which there were present Directors Hirsch, White, Gould, Alcott, Thomas, Mrs. Solomon and the Secretary. Correspondence concerning the next annual meeting was submitted from Vice-President Higginson, R. Heber Newton and W. M. Salter; Directors Dewhurst, Whitmore, Underwood, Faville, Kent and Miss Bartlett, and from Revs. Shutter of Minneapolis, Jennings of Toledo, Edwin D. Mead of Boston and Hon. Andrew D. White of Ithaca. It was unanimously voted that the secretary be instructed to visit Indianapolis to meet the pastor and board of Plymouth Church, to make arrangements, if agreeable to them, to hold the next annual meeting in that church on October 5, 6 and 7. In pursuance of the above vote, the secretary met a committee of sixteen ladies and gentlemen, representing the official board of Plymouth Church, Indianapolis, at the residence of the pastor, Rev. Mr. Dewhurst, on Tuesday evening, June 23. At this meeting a unanimous and hearty vote of invitation to the Congress was extended, and the ideal of the program carefully discussed. In making public this decision, the secretary would like to couple with the announcement the invitation to all friends to send suggestions concerning topics, speakers and problems which it will be profitable to include in this program.

So much discussion, curiosity and anxiety is still in process concerning the methods and spirit of the Congress in the future that the following report of a committee appointed by the board of directors to consider certain resolutions offered by Mr. Judy at the last annual meeting and referred by that meeting to the boards of directors, is timely. This report will come up for discussion and adoption at the next annual meeting:

REPORT OF COMMITTEE.

During the first World's Parliament of Religions, a movement for a closer fellowship originated among liberal-minded religious leaders of our country, and the following call received six hundred signatures:

"Believing in the great law and life of love, and desiring a nearer and more helpful fellowship in the social, educational, industrial, moral and religious thought and work of the world, the undersigned unite in calling an American Congress of Liberal Religious Societies, and such other churches and organizations of any name as may be willing to recognize a common duty and to work in the spirit of kinship herein indicated."

The American Congress of Liberal Religious Societies met for the first time in 1894 and was duly organized and incorporated. The convention was a success but the name of the Congress was criticised by Dr. Momerie and other prominent members. At the same time the demand was made by Rev. A. M. Judy to definitely formulate the scope and purpose of the new fellowship. The resolutions of the Rev. A. M. Judy and the recommendations of Dr. Momerie were referred to the undersigned committee:

Continuing in the spirit in which the work of the Liberal Congress was begun, the committee recommend the promulgation of the following resolutions in explanation of the aims of the Congress:*

Resolved (1): That the name of this Corporation shall be The Liberal Congress of Religion.

Resolved (2): That the purpose of the Congress be the promotion of LIBERALISM and CATHOLICITY in religion.

Liberalism does not imply indifference as to what may be truth or error, but denotes a willingness, nay, a desire, to listen with kindness and in patience to the arguments of others; and *catholicity* means the universality of truth which once recognized and established upon sound evidence will be acceptable to all.

Thus our aim is to acquire for ourselves and to help others to acquire for themselves, a more and ever more definite knowledge of religious truth, available for the various needs of practical life. The means by which we endeavor to promote our cause are to be determined by the Liberal Religious Congress and its officers as circumstances may demand.

* The suggestion of Dr. Momerie made in a letter nearly a year ago referred to in the above report has already been printed in these columns, but we report so much of it as refers to the name:

"The more I think of it, the more important it seems to me that you should broaden the title of your society. In the first place why restrict it to America? The Congress is the natural outcome of the Parliament and that was universal. In the second place why restrict it to 'Liberal Religious Societies'? That expression suggests Unitarians, Universalists, etc., but would seem to deliberately exclude Jews, Episcopalians, Methodists, Presbyterians, in fact all the great churches and sects of Christendom. Yet the very narrowest of these, the most illiberal religious society contains within itself some free thinkers. Even the Free Church of Scotland has its Robertson Smith. Your real aim, I take it, is to gather together the liberal members of all churches and sects so that they may co-operate in the work of liberalizing religious thought. This in the end would be the death of dogma. Why not call the society 'The Liberal Congress of Religion'?"

Then, further, I do not think the public at present understand that your purposes are undenominational, not anti-denominational, though this was stated plainly enough by many of the speakers at the late sessions. The time for undenominational churches has not yet come except in rare instances, perhaps, but the times are ripe enough for the liberalizing of the denominational churches. You would gain a vast number of timid but still useful members if they knew that they could join you without any disloyalty to their own church; if they felt that the Liberal Congress aimed at the improvement and not the destruction of existing churches and sects."

Our Bond of Union is not a common creed, but a common purpose, which we propose to pursue through earnest self-criticism and self-discipline, with a reverent but fearless love of truth and in brotherly forbearance as well as mutual respect and good will. The Liberal Congress is undenominational, but not anti-denominational. It does not assume the authority of deciding which denomination is right, but respects the convictions of all. Leaving its members free to hold their own views, it commends in religious discussions the avoidance of all insinuations of hypocrisy, and expressions of disdain or contempt.

The Liberal Congress regards a fearless investigation of religious problems as a religious duty; for all truth is sacred, and science is not a purely human and profane pursuit, but a divine revelation. A revelation of truth cannot be gained without our own effort, be it by personal experience, in the emotional life of the soul, or by close investigation.

Since evolution is the law of life, we desire to progress with the age, and avail ourselves of the new light that is still in store for us.

While we propose to avoid quarrels about accidentals, we are anxious to come to an agreement concerning the one thing that is needful. Rituals and symbols may vary according to taste, historical tradition, and opinion, but the essence of religion can only be one and must remain one and the same among all nations, in all climes, and under all conditions. The sooner mankind recognizes it, the better it will be for progress, welfare, and international relations, for it will bring 'glory to God in the highest, and on earth peace toward the men of good-will.'

Committee { PAUL CARUS,
A. N. ALCOTT,
R. A. WHITE,
LEO FOX,
HIRAM W. THOMAS,
JENKIN LLOYD JONES.

The committee, in the line of their work, solicited suggestions, among which the following statement of purpose, prepared by Rev. L. J. Duncan of Streator, arrived too late for consideration. It has already been published in *The Federalist* and we gladly give it place in this connection, inasmuch as it practically represents the same purpose and spirit, not only of the committee, but a large majority of the board of directors.

The Liberal Congress is undenominational but not anti-denominational. It respects and would teach men to respect all sincere beliefs, but it assumes no authority of deciding between the opinions of its members. It regards a fearless investigation of religious problems as a religious duty, and, mindful that we can still grow in comprehension of Truth, it encourages men to progress with the age and to avail themselves of the new light that is still in store for them. Its purpose, as stated in its articles of incorporation, is:

"To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher development of the future."

It has been called into being by a growing demand in the world for such religious teachings. It recognizes that there is a large body of unorganized liberal religious people whom none of the existing denominations are reaching and utilizing but whose energies, were they organized, might be directed in channels which would make them a power for good in all that is strong and enduring in the social life of man.

It is to the needs of these unorganized and unutilized liberal elements that the Liberal Congress has addressed itself. It believes and has demonstrated that they can be united in religious organizations which, standing for the principles they hold in common and frankly recognizing and respecting existing differences in belief, will engage the people in religious and ethical culture at once rational, reverent and progressive. It holds that thus to unite and to minister to the spiritual needs of these unorganized people is a matter of paramount importance to the thought and life of the world to-day, and as a common medium for such a missionary enterprise it offers itself in a spirit of good will to all and fellowship for all who will join therein, and in the full faith that it affords at once the most efficient and economical means for the accomplishment of this desirable end.

It reserves to itself and its officers the determination of the methods and measures whereby this work is to be promoted. It calls upon men of whatever creed, or no creed, and churches of whatever denomination who are in sympathy with this purpose and spirit to co-operate with it in this endeavor to extend the influence of rational, progressive, and undogmatic religion to the culture of greater spiritual power and moral energy, and to the strengthening of the bond of human brotherhood transcending all limitations of race, and creed, and social condition.

Ending a Century.

This century of vast accomplishments
Swings grandly toward its end,
With skyward trend
Piercing the fate-clouds' tattered rents,
Where ceaseless storms contend;
And we who stand
Upon the bruised and battered front of time,—
Hand clasped in hand,
Press onward toward the dizzy goal sublime,—
Press onward toward that pure, celestial clime.
Where wild bells peal their ceaseless chime
Of victory,—of joy and victory.

O, may this be?
Are we the race to win the height,—
Are we to fight that deathless fight
For love, for liberty, for right?
Hand clasped in hand,—
Ah, baffled, straggling band,
On Thought's lone vanward strand,
Now list to life's command:

Go forth, go forth,—over the stormy sea,—
Over the pain, and over the sorrow,—
Over the ocean of misery,
Go forth to-day, to-morrow!
Go forth and leave this crowning century
That points the way to liberty,—
Go forth and join all hands, for joy or sorrow;
Go, marry all the world, ye priests of love,
Anointed from above,
And set all hearts to one exuberant beat,
And let all lips in unison repeat
One syllable of praise.

Then not in vain
Will fond hands clasp
In one eternal, tender grasp;
And not in vain
This science-potent century, a strain
To cut and gash the frame that pants with life,—
Ah, cast aside thy bloody, searching knife,—
Thy labor done,
Thy learning won,—
And be thyself a living power to bind,
In throes of love, thy countrymen,—mankind.

CHARLES A. KEELER.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Blessedness of Change.

It is change that troubles us, that casts upon us the shadows of grief. "Change and decay on all around I see," mourns the poet, echoing a universal feeling that often saddens toward despair. But the deeper vision sees the blessedness of change, and sings, "Change in life in all around I see," and this song sweetens off toward a hymn of the resurrection, with a sunny confidence taking the change we call death with a light like as of the dawn.

Nothing becomes or is but by the blessed fact of change. Is it a tree? Only can it be because it has experienced perpetual change from the time that death found the acorn that it might open the door of the prison house for life to go up into the liberty of the oak. When an oak pauses and changes no more, it grows no more, and so it must perish and fall.

Is it an apple? If it paused as seed, no tree would become. If it paused as a two-summered tree, no fruit would appear. If it paused in the blossom, no apple would come forth. If it paused in the first tiny sphere of green, no gold would catch the eye with glory and enrapture the tongue with sweetness. By change the apple becomes. It is a fruit of the tree, we say; but a fruit of the tree because a fruit of change.

Then think further. The fruit perishes in the appetite of man, but in the change of perishing has a change into life, becoming Thought in the brain of the thinker, changing into Shakespeare's Lear or Hamlet; becoming Love in the heart of the lover, changing into the Beatitudes or the "Neither do I condemn thee; go and sin no more" of Jesus.

Is it music? Pause on the first note, and refuse it the pathos and loss of change, and you have no music, only a distressing monotony. But let the note in fulfilling itself pass, and lo! the ballad charms the ear of the lover and the hymn enraptures the heart of the worshipper. In the thrush weaving the dawn into its hymn of joy, what do we hear? Change! In the organ's swelling heart, lifting into anthems, deep and solemn and full of worship, what do we hear? Change! In the voice of the singer, making the soul regnant, lifting it into the very heart of God, what do we hear? Change! Change becomes audible in all music, and what a beautiful thing it is! Think of that when a change is on you that you lament. The sweetness of that change you cannot realize now, but let the ear get on into its right place from the music-making pain, and it will sweeten like as when that "Winged song, the restless nightingale, turns its sad heart to music." A little further on, and it will be as the robin when June has filled all the woods and the fields with its living, rejoicing tenderness; for just as music needs distance to make itself known, not as noise, but as music, so these changes of our lives need some mellowing perspective to make known to us, in part, the glory that has appeared through them.

Let change pause in the baby, and the horror of it is heartbreak to the mother. As you are looking upon the beauty of the baby, you are looking upon the enchantment of change. Change is busy, and so is the sparkle of that morning eye, the sinless roses on those morning cheeks, and that inexpressible holiness which so enraptures the hearts of all pure women. Change is at work within us now; light and shadow, death and resurrection, or we could not breathe, could not think, could not love. By dying and rising life is now in us a present glory. By change that is a very death and resurrection, we have become all we are, have wrought all we have. It was out of such change that the words of Jesus were born, sweetening the Syrian winds for those that loved him, all his graciousness just

a death and resurrection. It was out of such change that thought came forth in Shakespeare to enchant our English speech, all this great literature just life, and life through death and resurrection glorified. It was out of such change that Columbus kept faith with his dream, his faithfulness awaking into the reality of this new world, American civilization just a death and resurrection. It was out of such change that Lincoln realised his gentle wisdom and did his great work, becoming one of "the tenderest memories of the race," his great achievement just a death and a resurrection. It was out of such change that Morse won the telegraph and inaugurated the new day for the onward growing world-brotherhood the holiest prophets have dreamed, these whispered messages of continents just a death and a resurrection. So all these activities become, leading the race up and on.

Not only a seed falls into the ground and dies unto the harvest, but part of our life dies that a thought and act may bud and blossom and deepen into fruit.

Shall we not think of this when some death is upon us through whose shadows we cannot see the resurrection's dawn?

"Waste and repair" we call it; but these are not two simultaneous actions, but two phases of one act. To give its light the candle wastes, the very perishing is this glory of flame, taking the darkness with something of the day. The flame and wasting is the one act of light. So in man who is the candle of the Lord. When my heart leaps highest, when the holiest, most ecstatic flames of love burn in my soul, what makes the burning is the wasting, the change. Life always has death as its inevitable part. They are but different aspects of the one reality of being. The old religions saw this, but dimly, for they divided the act, and there was Siva, the destroyer, and Vishnu the creator, Satan the tempter, and God the deliverer, the devil the wasting wickedness, God the creating goodness. We are not yet far enough on in our education to see clearly that no duality afflicts us, but a unity blesses us. Death as a part of the unity of life cannot be evil, but good.

Our vision is bounded, but the horizons are enlarging and the eye perfecting. We will yet see that life passing the change and shadow of death is perpetual resurrection into fuller and completer life. When the seed dies, the bounded vision says, death! The unbounded vision of faith says, life! and faith passes into sight beholding the resurrection that is the lily. When the worm is shamed into outward perishing, the bounded vision says, death! The unbounded vision of faith says, life! and faith passes into sight, beholding the new butterfly wing aflight of resurrection, bright enough to mate the flowers unashamed. When the grub is left an empty shell in the waters that sigh among the reeds, the bounded vision says, death! The unbounded vision of faith says, life! and faith passes into sight, beholding the winged rainbows flash the resurrection that is the dragon-fly above the sunny summer streams. When in the nest we see an egg broken and shamed, the bounded vision says, death! The unbounded vision of faith says, life! and faith passes into sight, beholding the new thrush singing the August sunset into a hymn of the resurrection. The Eden of home is invaded and the innocence of childhood is cast forth into the wide, wide world, thronged with thorns and briars and the hard toil by which life is nourished; and a flaming sword guards the gate so that we cannot go back again and in our mother's arms give her the smile "her glad lips used to kiss;" and the bounded vision says, death! The unbounded vision of faith says, life! and already faith is sight in Clara Barton and her Red Cross and all who love and honor it, a holier thing than babyhood in fondest mother's arms.

Another puts it this way: "From the heart of man, as from the source of all life, proceeded both good and evil, but in the new heart—that of the child born of the spirit and seeking perfection, not after an outward pattern, but after the divine type; that is to be perfect as your Father in heaven is perfect—the good includes the evil. This is the reconciliation. To do the will of the Father, life must be accepted on its own beaming terms, including that which will ultimately burn away all its outward vesture—even its habit of goodness. * * * The limitation itself is bound to return. The place of exile is sure to be home, and existence in time has its ground in the life eternal."

Every blessing that is a blossom of change, every change that seems dark and full of death, is but a movement of life up and on toward its greater glory. Who can receive this truth is already victor over sorrow, master of the defeat of death.

PASTOR QUIET.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

Child Study.

A SERMON BY GEORGE W. COOKE OF EAST LEXINGTON, MASS.

"When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things."—I. Corinthians, XIII, II.

The child has always been a chief influence in the world. He has been the uncrowned king in many a household, bowed before, honored and obeyed. His dominion has been that of affection; but it has been one that men and women have gladly accepted. They have rendered willing homage to this monarch, this potentate of the heart, this master of the affections.

In all ages, among all classes of people, the child has had a commanding place, giving origin to laws for his protection, causing customs and rituals to come into existence for his spiritual nurture, and producing schools and sciences for his mental training. Never before our own time, however, has the child had so commanding a place as now nor has won for himself such homage, admiration and fidelity; never before has he been so free with a wise liberty, nor has any other time given such attention to his true nature and to the right nurturing of all his powers.

Two tendencies have appeared in our century which have made for the child a new place in the world. One of these tendencies has brought him into literature, the other has given him a place in science. That great movement in literature which at the end of the last century took the thoughts of men away from conventionality and tradition to real life has made the child a true figure in the novel and the poem. In all times the masters of the literary art have found a place for children on their pages; but it has been in a casual way, with an attitude of indifference, and without genuine appreciation that this has been done before the present century. In the Greek dramatists children appear, but they never speak; in Dante they are only mentioned to be crushed to death with their sinning father; but in Shakespeare we touch real life, and they find a master who knows and can interpret them.

In the century past the child has acquired many friends, and the greatest writers have not found it humbling to become his interpreters. The warm sympathies of a Dickens have made him able to understand the child mind in many forms, and to produce some of the most charming of child portraits. Hawthorne has seen the ideal side of child life, opened to it the world of visions and dreams, and shown to us older ones the moral power of the child in even the stern Puritan community when it stands by its mother's side. And to Wordsworth we owe that interpretation of the child which sentimentalizes its spiritual existence, by declaring that he has come from heaven and its purity. The great poet tells us that we come from that heaven which is all about us in our infancy, and that as we grow older amid the cares of the world we grow farther and farther away from what is holy.

One phase of this new literary life we see in the world of books which it creates for the child alone. The writing of books for children began less than a century and a half ago; and it is only within a half century that it has taken its present proportions and wide-reaching interest. That of itself shows what a new, large place the child has come into, and how much larger a factor he is in the world's life of to-day than ever before.

In education, too, the brightest and most masterful minds have become his servants. A long line of great teachers have been working out better methods for his instruction, and methods which take note of his real nature. He is no longer driven to his tasks, but won to them. The rod no longer quickens his memory; but keenest wisdom fits the tasks to his ability. In education a silent revolution

is going on, in order to the true upbuilding of the child's life and character.

Into the world of science the child has also come; and in that world he is to-day one of the chief objects of study. It is to Charles Darwin and his co-workers that we owe this new and wonderful interest in the child. At Clark University elaborate and extended investigations are being made into the natures of children, that we may know how the child man grows and what kind of teaching is best fitted to its needs. The state of New York has opened a department of child study in connection with its preparation of teachers for its schools. In many parts of the country there exist clubs of mothers and teachers for purposes of child study, that they may be able to contribute to the sum of human knowledge on this subject, that they may better understand their own children, and that they may help each other in the right nurturing the children under their care. In all parts of the world trained psychologists are carefully studying their own or other children with a view to finding what the child truly is, and how he grows from infancy to manhood. One of the ablest successors of Darwin, Prof. James Sully, has just published a remarkably interesting book which he calls "Studies of Childhood," and in which he sums up what science has so far to say about the mental growth of the child.

As a result of these studies the child stands before us in a new light. He is not a demon, and he is not an angel. He comes into the world quite helpless, ignorant and innocent. He has aptitudes and capacities; but these must be brought out and developed. He inherits a capacity for moral existence, but as a babe he is unmoral, and must be made moral by contact with others. He has no knowledge, only the possibility of it, and must be trained in order to its acquisition.

The scientific study of the child has brought out two facts of the highest importance. The first is, that the child's mind develops as a whole, that it cannot rightly be divided off and labeled as "reason," "affection" and "imagination." It is a fundamental truth of the highest importance in education, that the child cannot shut its mind up to reason alone. The moment reason becomes active imagination is active too, and affection will not keep silent if it can possibly act. For the child mind, at least, fact and law must have a garb of emotion and beauty.

The other signal fact to be noted is, that the child passes through in its development all the stages of life before his own. In its prenatal life the child climbs from the lowest to the highest forms of animal existence; and after its birth it mounts the stair of being—in its mental, moral and spiritual growth—from the lowest savage to that stage of civilization which it reaches when its growth comes to an end. In its mental life the child begins where the earliest men began, and he climbs up as the race climbed up. The child of to-day has to learn what the child-race learned, and in the same general order. The thoughts of our children are as fanciful and grotesque, as savage and unreasonable as those of the men who first peopled our earth. It must be said, however, that the child of to-day has inherited the experiences of countless generations of men, and passes through in a year's growth what it took the race thousands of years to gain. Every advancement in education helps the child to gain the experiences of the race much more rapidly and completely.

The new interest in the child which science has given us is being rapidly applied to new and better methods of education. Everywhere teachers are considering these new leadings, and are studying childhood in all its phases with the keenest zest. It is bringing the kindergarten, the manual training school, the appreciative interpretation of Nature, and the great world sciences, to the front in the education of to-day. The child of the future will have all the world can know put at his door when he begins his earth career.

So far in this study of the child religion has found little place. In our public schools it is a subject which cannot be touched. For the most part the psychologists have been interested in the earlier phases of mental growth, and they have not followed the child to the period when he has definite religious conviction. We have gone far enough, however, to discover that the dictum of Wordsworth has no truth, when he says that the child is purer and holier than the man. It is experience, and not ignorance, which makes for the higher development of the spiritual life in the race.

A friend described to me the other day how her little boy of four years now, last summer talked, sang and read to the hens in the yard with evident belief that they could understand him. When the father of this boy told him there was only one God, he protested against it, and said there ought to be many Gods. When he heard his father talk about Jesus, he expressed the conviction that Jesus was his God, and would not have any other. In these ideas of a child we find several characteristics of the religion of the child-men of the race. They have believed that hens, and all other creatures and things, are alive in the same way as

themselves, that there are gods without number, and that God must be in the form of a man, a person to be known and talked with.

What does the child believe? The child of four has one faith, the child of ten another, and the youth of fifteen still another. The religion which will best serve the child of four is not that which will be most acceptable to the youth or the mature man. Neither can the man set the pattern for the faith of the youth.

If you wish to know what is the religion of the child, study the religions of early races of men or the best of the savage races of to-day. The scientific study of the child mind shows how true this is, and how fruitful this conclusion for the right training of the child. We are shown that nothing can be more false than the assumption that the religious training of the child is of no importance or that the child may be allowed to form his own religious ideas without help from others. If the child is not helped by older people to the best which the race has to give, he will linger in some of the cruder and more harmful stages of his religious experience.

That the child will wait until he is matured in his mental life before he has a religion is one of the most absurd conclusions at which men can arrive. Every child begins to form a religion as soon as he begins to think; and he is engaged in shaping out for himself a faith to live by through all his childish and youthful years. If he is not wisely taught he will unwisely shape out convictions of his own through and by which he will live. Without such convictions his moral and mental life cannot go on.

Some years ago Dr. Stanley Hall had a series of careful inquiries made into the beliefs of a number of children entering the public schools of Boston at the age of six. Even at that age many a child half believes the doll she loves is alive; and at two or three she believes this wholly. Of one set of forty-eight children twenty believed the sun, moon and stars to be alive. Fifteen thought a doll could suffer pain if burned, and sixteen thought flowers would be affected in the same way. In this the child agrees with the child-men of the race, who everywhere think all objects around them are alive, that they feel and suffer in the same way as the man.

These Boston children thought the sky a plain, round like a dollar, or like a flattened bowl turned over. Some of them said the sky was thin and could be easily broken through, that the sun went down at night into the ground, that God put it to bed at night, that the moon comes round bright nights when people forget to put out lamps, and that thunder is God groaning, kicking or rolling barrels. According to these Boston children God keeps rain in heaven in tubs, barrels or baskets, and when it runs over the rain falls. Lightning comes when God strikes many matches at once, sets paper on fire, in throwing stones or iron causes sparks, turns gas on quickly, or, it is light going outside and inside the sky quickly.

We ought not to be surprised that children have such notions as these. They reason from what they know to what they do not know. When the true causes of rain, thunder and lightning have not been explained to them, and when they have not been taught as to the real character of the sun and moon, they must not be expected to arrive by themselves at better conclusions than these. These child explanations are so marvelously like those held by savage races the world over that it becomes a matter of curious interest to compare them. Such comparison is very instructive both as to the nature of the mind of the child and of the savage. They are both children alike.

Certainly we need not be surprised when we hear one of these Boston children saying that God is a big man, perhaps a blue man. The sky has here suggested both the color and the size of God; and the child mind has made God a man because he could not make him anything else. One child said God came in the gate of his house to see the family sometimes; another that he lives in a big palace; another that his home is in a big stone house in the sky. These children said that God looked like a priest; that he has angels to work for him; that birds, children and Santa Claus live with him; that he makes trees, babies, days, and lights the stars so that we can see.

Every mother has found how crude, quickly changed and astonishing are the notions of children about all the higher facts of life, especially the great facts of birth, death, heaven and God. The child tries to shape out something for himself; but his experience is not wide enough, and his knowledge is not large or thorough enough for him to arrive at anything but the rudest and even the most grotesque conceptions. This is also the result of the immaturity of his own mind, that he still lives in feeling and emotion and has not reached reason in his mental growth; that he cannot form concepts or general ideas, that he understands the concrete and not the abstract, that he can only understand things and is not able to comprehend laws or principles.

Considering the mental capacity of children we have no

right to be surprised at their guesses and their questions. Is it strange that one child thought God lived on a high hill, that others have located heaven in the country? One girl asked her mother to put a big stone on her head in order that she might not grow any larger, and therefore not be obliged to die. Another child asked: "Isn't there a Mrs. God?" Still another asked his mother if the man on the telegraph pole making repairs was not God. Yet another thought the man who carved various images out of rock must be God, because he was able to make these things. When a mother said to her boy of four and a half years that he would cut his fingers if he played with the knives in the kitchen, and that they would not grow again, he replied: "But God would make them grow. He made me, so he could mend my fingers, and if I were to cut the ends off I should say, 'God, God, come to your work,' and he would say, 'All right.'"

From the very fact that the child cannot understand abstract ideas and laws his idea of God must be very simple and crude. To him God is little else than a big man, and cannot be anything else from the very nature of his own mind and the methods of its activities. To make the child of four or five think of God as omnipresent and immanent is impossible. One girl who was told that God always saw her, said she "would not be so tagged." When the same doctrine was presented to a boy of three by his older sister, he said to her: "I'm very sorry, dear, I can't believe you." Many a mother has been puzzled by the child's question as to who made God. With all but the most thoughtful children, just as with savage men, questions are not asked. They are not puzzled as to what the world rests on or that man was set up against the fence to dry when God had finished making him. All savage theologies have these defects in them, and so do all child theologies. They satisfy the child and the child-man alike, for the time being; but woe unto both, if they are not permitted to grow beyond them. The wise mother and father will know what the race has thought out, and will be ready to help the child just so fast and far as he has become ready for larger thoughts.

First, let us find out that we cannot force the child, that the child will speak, feel and think as a child; and that he must become a man before he can put away childish things. The child's mind should be to us sacred, not to be forced or ignored; and we should secure for it a free, natural, healthy growth. We can force nothing into it by cramming or any other process; but we can bring many things out of it by a gentle guidance and by a happy, healthy expansion of its own inward processes.

Then, we must live with the child, as Froebel said. We must not ask the child to think as we think or to believe as we believe. As a child she must have her own child growth, live through the several periods of her own life, make her doll a fetish, believe in a big blue god with the polytheist, and think of God as a venerable priest with child-men of all ages and countries. If we try to force the child out of what we call superstitions we are taking from her a part of her natural growth. No one need fear that a healthy child in a sound atmosphere of rational life will not fast enough grow into right religious thoughts. What is more important is to keep right religious feelings, and to have them grow up healthily, as the basis for reverence and character.

To the child no theology is to be given, no reasoned conclusion of the intellect, no abstract statement of principles. Let the child feel all the world around him to be happy, bright, alive, full of beauty. To his feeling and to his imagination it should appeal; not in fragments, but as a whole; not in detail, but in its own integrity and with its charm and fascination. No one can make a greater mistake than to awaken in the child the doubting or skeptical spirit, thus trying to make him a man before he has passed through his own true childhood. The child grows as fast as he finds a larger world to grow into; and until he finds that larger world the old one should be left as his house of life.

The child-man puts his knowledge into stories, legends, traditions, mythologies. The child of to-day needs the same method of interpretation, the putting all truth into the form of somebody's experience, the making it live in somebody's actions. The fable, story and parable are the true vehicles of moral and spiritual teaching for the child. For this purpose no better book can be than the Bible, with its stories of child-men in its earlier books and with its parables of Nature and life in the teachings of Jesus. We need to bring the Bible back again into daily use, in the form of stories newly told of patriarch and prophet, not as they are told in our common version, but freshly made over into simple language that children can readily grasp. These stories out of the childhood of the race, when men were superstitious, credulous and simple, fit the needs of children as nothing can of to-day, however skilfully written. In these stories is a charm, a world of marvel to the imagination, a wide-enveloping atmosphere of awe and mystery, a

world not bound by law and tedious commonplace, all of which is simply indispensable to the healthy growth of the child in religion.

The child is often free, inquiring, not easily kept within conventional bounds, an inventor and discoverer, and has given to the world many new customs and practices. On the other hand, the child is an imitator, studies patiently the actions of older persons, and copies after them with unflinching fidelity. Here is the right ground for the moral training of the child, to put before him a noble pattern. What the mother is, the child will be. He may pass her by in time, and learn to walk by himself; but while he is a child he will copy her. It is not merely what the mother, father and others in the child's circle do, but what they say, how they think, the whole attitude and atmosphere of their lives, which becomes to the child the guide of his imitative spirit.

In other words, the child needs a life to copy, a concrete pattern always before him, right action, right thought, right feeling, always present in the person he loves. However excellent the pattern, without love there will be no copying and no upbuilding of a right life out of the secret places of another's experience. Without admonition the child will learn his lesson, when love wins him to follow the habit of the one in whom he believes. For the youth, as well as the child, the deepest lessons of life come out of admiration. They grow to be better when they see goodness in others near enough to be understood, revered and imitated. When a young girl was asked if she did not wish to be like Jesus, she replied: "I do not know; but I *do wish* to be like my mother." Why not honestly say that in this case the mother was for her child a true embodiment of the divine ideal? The day might come when Jesus would fill a higher place for her or she might go on to that ideal which God alone can satisfy; but now the mother is for her child the divine pattern she needs, and without which she cannot grow spiritually.

For every child rightly born into the world, moral training begins for it in the fellowship of the home. In his relations to others, and in theirs to him, he finds the foundations of his moral life. There he learns his dependence on others, that he must give if he would get, that he owes love, kindness, sympathy and help to all around him. He ought to find in that home a fellowship with kindred spirits, a brotherhood of all within it so close that one common life binds all together. Above him then will be the oneness of the home, and all it has to give him of life and nurture; and, being there, it will kindle in him the irrevocable feeling that its fellowship is the one highest type of life on earth, and that there can be no place like home. Then, if he will carry that feeling and that spirit into the world with him, to realize everywhere as much as he can of home and its fellowship,—in all study, business and pleasure,—he will have found the truest moral training the world can give. In reality, for the man of the right moral spirit, the world must be only a larger home, and all its people must be to him as home-mates.

The youth passes through the first great crises of his life soon after he has passed into his teens; and it is one which shapes for him not only his physical but his moral and spiritual career. Then he enters upon a true social existence, ceases to live in his own thoughts, and goes out to others for the central motives of his being. It is a time of dreams, fancies, unrest, vague hopes, a widening horizon, new moral possibilities, a deep inward spiritual experience. Then the youth comes to himself, becomes a man, thinks of his man's life, takes on the attitude and manners of a man, tries to be as other men. The world is before him; he would go out into it and explore it for himself. He cannot see with other eyes; he throws off convention and tradition; he is wiser for the time than his fathers, and will not march behind them.

This is the most serious, the most important time in the growth of the child to maturity. Then he must build his foundations, acquire his moral convictions, fix his moral principles. His mind is pliant and needs to be made firm. His feelings are unsettled and fantastic; and he needs to have built up around him guarantees of social fidelity and moral purity. In all religions this is the most important period in a man's life, for he is initiated into the fellowship of his tribe, he puts on a man's garments with a man's duties; or he is confirmed into a place of spiritual fellowship in the church. In the growth of rational religion we have neglected these safeguards, and in so doing we have made a great mistake. Men may have outgrown the old forms; but youth has not outgrown the old dangers or the old need of moral supports. The youth needs now as much as ever in the past to be made to realize at this period that he belongs to humanity, that he must enter upon the fellowship of life, and that he must be a faithful knight who goes forth to conquer the world for virtue and truth.

Come, let us live with our children. For them and for us nothing can be better. It is a wrong any man does himself and them who permits his business to shut him

out from their growing lives, and the marvel of their unfolding natures. No miracle in all the world is so wondrous, no fellowship so precious and holy. Blessed is the man, said a Hebrew of the time of Jesus, who does not lose his child soul. Except you turn, said Jesus, and become as a little child, you cannot enter the kingdom of heaven. It is the openness of the child's mind, its spontaneity, its freshness of impulse, its quick response to every new impression, its freedom from satiety, care and conventionality, its ability to find inexpressible and unalloyed happiness in the present moment, which makes the child the type of all true moral life, and of that fellowship of all true men which Jesus wished to bring about in the world.

To live with children, and to live in them, is to find this kingdom of love and peace. All heaven is in the face of the little babe. In the play of the little child we find every possibility of human growth. When we have watched over the child in its weakness, pain and sin, protected and loved it, we have seen out of God's eyes; and we have found the way to the heart of love with which God watches over and cares for us.

In the Orchard.

"Feet as small as baby's are
Quite unfit to travel far.
Rough-edged stones would cut and bruise
Little feet in worsted shoes.
Close beside us all the day
Such a tender thing must stay."
So we said, the playful breeze
Shaking petals from the trees
Over her, the while she sat
Cooing softly. What was that
Which her face upturned to see?
Just some yellow-coated bee
With a freight of pollen brought
From the apple boughs—we thought.

Still the wild bees drone and hum,
And the tinted petals come
In a fragrant shower down,
But the baby's muslin gown
Now no longer stretches fair
Under them. The fuzzy hair
Stirs no longer, though the breeze
Ruffles yet the apple trees.
Feet as small as baby's are
Quite unfit to travel far?—
Rough-edged stones would cut and bruise
Little feet in worsted shoes?—
Close beside us, did we say,
Such a tender thing must stay?

—Bertha Gerneaux Davis.

While the Days are Going By.

Tic-toc, says the old clock,
While the days are going by.
See the babe on mother's knee,
Smiling, crowing, full of glee;
Life's a calmly flowing sea,
While the days are going by.

Tic-toc, says the old clock,
While the days are going by.
Now a schoolboy, full of fun,
Always on a jump and run,
Tasks ne'er ended—just begun,
While the days are going by.

Tic-toc, says the old clock,
While the days are going by.
Now a youth with bashful mien,
Scarcely ever to be seen,
Sister says "he acts so green!"
While the days are going by.

Tic-toc, says the old clock,
While the days are going by.
Soon he reaches manhood's prime
Woos and weds—life's summertime;
Trials come, he stands in line,
While the days are going by.

Tic-toc, says the old clock,
While the days are going by.
He sits alone—an old man now,
Care written on his furrowed brow,
His dim eyes wait the life-boat's prow,
While the days are going by.

FRANCES E. WILLEY.

The Home.

*Our daily life should be sanctified by doing common things
in a religious way.*

Helps to High Living.

- SUN.—Religion cherishes the profound belief that man and God belong absolutely to one another.
 MON.—Righteousness is peace because it is the work of God in man.
 TUES.—The expansion of Religion is in very truth the hope of the future.
 WED.—Nothing can take the place of that real righteousness which is inward personal purity.
 THURS.—Religion in the heart of man is everywhere the same in kind.
 FRI.—A wise father unfolds his truth to his boy just as fast as the boy is able to receive it.
 SAT.—The obedience of love is ever more valuable, more lasting, more significant than the compliance of fear.
 —E. W. Donald.

The Apple Tree.

Sing not to me of the rose's bloom,
 Of the lilies in queenly pride,
 Of the lilacs' drowsily soft perfume,
 Of the nooks where the violets hide—
 For, sweeter, sweeter than all the flowers
 Of garden or hill or lea
 Is the beautiful child of the April showers—
 My blossoming apple tree!

No pent-up heat has reared his form
 And bade his green leaves wave,
 Unheeding he heard the wintry storm
 Thro' the orchard surge and rave.
 The red dawn's kiss awakened him
 As he grew, serene and free,
 Beauteous of garb and strong of limb—
 My blossoming apple tree!

Again I look to the golden days
 When my heart and life were young,
 When my footsteps turned to the grassy ways
 Where the bluebird's song was sung—
 And I see the dreams of the long ago
 Rise up like a mist from the sea,
 While the shadows come and the shadows go
 'Round my blossoming apple tree!

Ah, well I remember how first I grasped
 Her hand 'neath his honest boughs,
 How heart to heart in our true love clasped
 I vowed her my lover's vows;
 How the evening star, in his depths above,
 Looked down and envied me
 As Isobel answered my love with love
 'Neath the blossoming apple tree!

Oh! the years have come, the years have sped
 And the Dream of youth no more
 Shall lead my steps where once it led—
 'Thro' Love's enchanted door;
 For, never again shall my Isobel
 Come back in the dusk to me
 To weave Love's magical, olden spell
 'Neath the blossoming apple tree!

—JOHN JEROME ROONEY.

Story of a Wombat.

The wombat is a little animal belonging to the family of Marsupials found in Tasmania and adjacent places. It resembles in appearance a small bear, with short legs, broad flat back, and very short tail. It eats only grass and other vegetable matters. It is a harmless, helpless little animal, shy and gentle in its habits, though it can bite if very much provoked. Its flesh is sometimes eaten, but only by such persons as at the time have nothing else to eat, as it is coarse in quality and with a strong, rank flavor.

On one occasion an English settler in Tasmania found one of these harmless little creatures and took it home to his children, telling them that here was a little bear which they might keep as a plaything. The delighted little ones

made a bed for the wombat in an old box, giving it at the same time a piece of blanket as bedclothes.

It soon showed great docility and affection, played with the children and followed them about as a dog would do, and, when put into its box at night, would get under the blanket and settle itself in a very comfortable manner. Indeed, it loved heat so much that it would make its way into any other bed from which a scrap of blanket hung down to serve as a climbing ladder.

However, as the little creature became troublesome in some respects, the farmer determined, much to the grief of his children, to part with their clumsy plaything. He carried it away into the forest, and left it there, returning home with the story of his success; but, just at bedtime, a well-known scratching sound was heard at the door, and the delighted children, who rushed to open it, carried in the weary creature who had found his way without help to his adopted home. A second time, however, the farmer conveyed it away, and to a greater distance, but still it came back; but, the third time, in order to make sure that the unwelcome little animal would not return, the farmer conveyed it across the river in his boat and left it on the opposite bank. The river was broad and deep, and the wombat has not feet adapted to swimming; therefore the farmer felt sure that he had got rid of the troublesome and persistent pet.

But, no! by the time the boat had reached the home shore, the little creature had found a huge fallen tree which lay half across the stream, and had crawled to the extreme end of it, where it sat, wistfully gazing at its departing friend. But the farmer was kinder-hearted than he knew himself to be; he could not bear the wistful gaze with which the discarded pet was watching him; he therefore paddled back again, took his fat little passenger on board and carried it home, where it was received with open arms by the children, who told it that it would never, never be sent away again!—*Chatterbox.*

A Grateful Newsboy.

The saying of a French author, "He who receives a good turn should never forget it; he who does one should never remember it," was illustrated recently by a newsboy and a physician. The New York *Herald* tells the story:

A physician who recently moved up town took an evening paper from a small newsboy, and dived into his pocket for the change.

"That's all right, doctor," remarked the little fellow. "I won't take no money. Don't you remember Jimmie you cured last winter with the fever?"

Then the physician recognized in the tall and sturdy boy a little lad whom he had pulled through a fever without any payment.

"But that's all right, Jimmie," he said, "and you must certainly let me pay you for the paper."

"No," said the boy, "I won't. Where are you living up here, doctor? I want to come and see you."

He hasn't yet turned up to see the doctor, but every morning and evening he slips a paper under the door, and to have a proper understanding in the beginning, with the first paper he scribbled a little notice:

"Please, doctor, accept these papers allus, from Jimmie."

The following fact is recorded of a man who was in the habit of too often spending his days and nights lounging about grog-shops, gambling, and indulging in the various gross amusements that pertain to such a life. One day, while he and his cronies were employed as usual, his wife entered the tap-room bearing in her hands a dish. He looked up with surprise while she said:

"I thought, husband, that as you were so busy, and had no time to come to dinner, I would bring your dinner to you." And setting the dish upon the table, she quietly retired.

Calling his associates around him, he invited them to partake with him of the repast. Lifting the cover from the dish he found in it simply a piece of paper, on which was written:

"Dear husband, I hope you will enjoy your dinner. It is of the same kind as your wife and children have at home."

The discomfiture of the husband may be imagined. The subject was too grim for mirth. The hungry wife and suffering children stood in vivid relief before the idle and shiftless man.

Books and Authors.

A Morning Hymn.

To Thee who art the source of Light,
Who dwell'st beyond the Dark,
My soul would rise in heavenward flight
As mounts at dawn the lark.

Come with Thine all-embracing Love
And drive my doubt away;
Come with Thy brightness from above,
And bring the hopeful Day.

Give me the constant strength to bear
The load through heat of sun,
And may I hear Thy voice declare
At eventide "well done."

JOHN HUGH FARQUHAR.

Tune, St Agnes.

Notes and Comment.

McClure's Magazine for July embraces a literary department, a new and valuable addition to the magazine.

Mr. Bliss Carman, after a couple of months visit in Paris and London, is back in Boston, and expects to be thereabouts for some weeks at least. Late in the summer he may run down to Nova Scotia for a time, but as to this his plans are quite vague. This personal is offered as supplementary to the "Summer Plans of Authors," given in the *Critic* of June 13.

Messrs. Stone & Kimball announce a second edition of Mr. Frederick's novel entitled "The Damnation of Theron Ware," which is to bear on its title the word "Illumination" (the title of the book in England). The same firm announces "The Letters on Japan," by William E. Curtis, as nearly ready. Also the second volume of plays by Maurice Maeterlinck, translated by Richard Hovey.

The Bookman for July contains, among other articles of interest, sketches (with portraits) of Henry Cuyler Bunner by his friend Laurence Hutton, and Edmund Clarence Stedman, by Hamilton W. Mabie. Dr. Robertson Nicoll's letter is devoted to Mark Rutherford. The department of "Chronicle and Comment" is replete with interesting up-to-date news items, among which we find that "an appreciation of Mrs. Meynell's peculiar literary characteristics" is promised for the August issue.

A very handy, serviceable, little volume is Alden's "Living Topics Cyclopedia" (Abbas-Coudert). As implied in the title, only "living topics" have a place in this vade-mecum, so one is prepared to read under the head of Aldrich, Thomas Bailey, "the author and poet; b. at Portsmouth, N. H., Nov. 11, 1836. He has published in 1894 Unguarded Gates and other poems; and in 1895 a new holiday edition of *The Story of a Bad Boy*, with illustrations by A. B. Frost." The editor claims that the information in the Cyclopedia is generally from one year to five years later than can be found in any of the leading Cyclopedias, and commonly a year later than the 1896 almanacs and annuals. Besides the biographical data, one may find considerable information concerning the nations of Brazil, British Empire, Bulgaria, Cape Colony, Chile, Chinese Empire, and others, while the states of California, Colorado and Connecticut, and the cities of Brooklyn, Buffalo, Charleston, Chicago, Cincinnati and Cleveland are not neglected.

Those readers of *THE NEW UNITY* who enjoyed the extracts from Mr. Coventry Patmore's review of Mrs. Meynell's new book, "The Color of Life," will be interested in the following extract from the same review, which bears more particularly upon another side of the versatile author:

"There is a little poem, lately printed anonymously in a newspaper, as Keats's 'Belle Dame sans Merci' was, which has never been surpassed by any English poet since the

Indicator printed, some seventy years ago, that lyric which is now acknowledged by the best judges to be the finest lyric in our language. Here is Mrs. Meynell's 'Belle Dame sans Merci,' which, I venture to prophesy, will some day rank not far below that of Keats:

'Why wilt thou chide,
Who hast attained to be denied?
Oh learn, above
All price is my refusal, Love.
My sacred Nay
Was never cheapened by the way.
Thy single sorrow crowns thee, Lord,
Of an unpurchasable word.

Oh, strong, Oh, pure!
As Yea makes happier loves secure,
I vow thee this
Unique rejection of a kiss.
I guard for thee
This jealous sad monopoly.
I seal this honor thine; none dare
Hope for a part in thy despair.

"How incomparably noble, strong, passionate, and pure those words of conclusion to the one lover who has come so near as to be denied! Nothing in Mrs. Meynell's exquisite little volume of youthful verse, which was reprinted four years ago, is to be compared with this little poem."

The following story appears in the *Chicago Record* of July 1, in the column sacred to the memory of Eugene Field. This column is now entitled, "Fired at Random," and it is written by Mr. Carl Smith:

"Mrs. Peattie does not tell this story on herself, but it is true, none the less: Among the tales embraced in the new book is one called 'Jim Lancy's Waterloo,' a harrowing picture of the harrowing life of the wretched sand-hill settler, who, accompanied by the grim specter of his mortgage, chafes through a sordid existence to a grave which one hardly dares think would give rest. Mrs. Peattie wrote this story as well as she knew how, and it is a matter of fact that she knew how. It was originally published in the *Cosmopolitan* magazine, and when that number of the *Cosmopolitan* reached Nebraska there was an expression of horror from every real estate agent who had unlimited confidence in the future of any piece of ground in the sand and drought belt on which he hoped to borrow a few times its value. Mrs. Peattie received numerous letters declaring that she had injured the state more than had the grasshoppers or the last drought. The storm center was in Omaha itself and one day a real estate agent named Black or White or Brown or something, called on the lady to ask if there wasn't some way in which she could get up an answer to her own story, picturing the barren country as a glorious paradise and speaking of irrigation in warm terms, making mention, also, of the absolute certainty of unprecedented crops in that region. In short, they wanted an advertising write-up."

"'But,' said Mrs. Peattie, 'you know I write nothing but fiction.'"

"'That's it, madam; that's what we want. We want fiction and lots of it. The trouble with this story is that the doggoned thing ain't fiction at all, but solid and indigestible truth.'"

Mrs. Peattie herself tells another story about "Jim Lancy's Waterloo." A woman of means in Omaha held mortgages on three Nebraska farms, on which the interest was long past due. After reading Mrs. Peattie's story, this woman directed her agent to investigate personally and ascertain the facts as to the three poor farmers who could not meet their obligations. The agent made the necessary inquiries and reported that the conditions were as previously represented. The mortgage holder then gave her agent directions to continue the farmers in possession of their homes until such time as they were able to liquidate their debt, and failing to liquidate their debt, no proceedings were to be taken against them.

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Weekly.

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\$2.00 per
Annum.

...PUBLISHED FOR...

UNITY PUBLISHING COMPANY,

—BY—

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CHICAGO.

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Discontinuances.--Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

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The Liberal Field.

*"The World is my Country; To do
good is my Religion."*

CHICAGO.—All Souls Church. The experiment of meeting in Oakland Music Hall has justified itself. Each Sunday the audience has exceeded that which the home auditorium could have accommodated comfortably. Last Sunday the annual Flower Festival was celebrated in the home church. Mr. Jones leaves immediately for his summer home and workshop at TOWER HILL, but the arrangements for the summer vacation services have been carefully arranged and previously announced in the mid-summer calendar. This calendar makes the following exhibit for July, August and September:

VACATION SERVICES.

- In charge of Mrs. Frear, Mrs. Watson and Kenneth Stone. Organist, Miss Bessie Gore.
- July 5. Mrs. Hannah Solomon. "Influence of Hebrew Philosophy Upon Modern Ethical Developments."
- July 12. Mr. Philip W. Ayers, Secretary of the Bureau of Charities. "Summer Needs of the Poor."
- July 19. Mr. Clarence S. Darrow. "Omar Khayyam."
- July 26. Mrs. L. C. Welch. "The Reciprocal Life of the Church."
- Aug. 2. Mr. A. M. Simons. "The Church in Charity."
- Aug. 9. Mrs. F. P. Bagley. "How Science Helps Charity."
- Aug. 16. "A Symposium of Resident Settlement Workers." Prof. Graham Taylor, Miss McDowell, Miss Starr, respectively, on the Religious, Social and Economic phases of the work.
- Aug. 23. Dr. James Henry Breasted. "The First Prophet: Amenhotep IV."
- Aug. 30. Mr. Levi A. Eliel. "Wasted Energies."
- Sept. 6. Miss Evelyn H. Walker. "A Change of Battle-line from the Material to the Spiritual."
- Sept. 13. Mr. William Kent. "Practical Politics."

IN OAKLAND MUSIC HALL.

- Sept. 20. "An After-Vacation," by Mr. Jones.
- Sept. 27. "The Annual Introduction to the Study Classes." A sermon from Goethe's "Faust."

In addition to these Sunday announcements the following mid-summer reading list is issued, which we print here, hoping that it may serve as a suggestion to some one of our readers who may be drawn to this reading list, not only for its own sake

but for the sake of keeping somewhere in touch. Other things being equal, the wider the circle of comradeship in these study classes the more inspiring the study will be to all parties concerned.

For the fourteenth time we issue our suggestive list of summer reading and study as a preparation for the study classes, which resume their work in October. Vacation reading need not be trifling or ephemeral. If you would rest, be companioned with the masters, read for a purpose, get ready to take a hold and join one or more classes next season and save time thereby, making the most of the little leisure and the little money you have to spend. Our study classes combine in one the people's college, the class meeting and the non-priestly confessional. Here we bring our doubts, perplexities, our hunger and our hopes, and find strength by a thoughtful exchange of spiritual and mental commodities. Read this summer that we may study next winter.

For the Novel Section. Read again "Adam Bede." The best and only necessary collateral reading is "The Life of George Eliot," by Mr. Cross. The last half of the season of this class will be devoted to Shakespeare's "Henry the Fifth." Read carefully the drama itself. Any good text without note or comment is best. The Ariel edition, by Putnam's Sons, which presents each play in one handy little volume, is among the cheapest and best of the kind. The Rolfe school edition is the most available with notes and other helps. If you read further, read more of Shakespeare's "Histories," of which there are seven. For one work about Shakespeare, Dowden's "Critical Study of His Mind and Art" is recommended. Those willing to write upon special topics in this class will please confer with Mrs. R. H. Kelly, 9 Aldine square.

For the Evolution Section. Read "Darwin's Descent of Man," and the "Life of Charles Darwin," by his son. The class is purely conversational. The aim this year will be to acquaint ourselves with the method and spirit of a great scientist. Part II of the "Descent" will be omitted in the class.

The Browning Section. Mr. Jones will continue his interpretive readings next year in Browning. His list is not yet determined upon, but for summer reading suppose we try "Fifine at the Fair," "The Red Cotton Night-Cap Country" and "The Inn Album," poems which are apt to be slighted even by the Browning reader. See if we find the "leaven of bitterness" within these which others have found.

The Goethe Section. Continuation of the Emerson Section. Anything or everything about Goethe will be in order. Get ready for a preliminary study of "Faust." There will be no papers unless it be three short biographical papers on Goethe's youth (1749-1775); his mid-life (1775-1805); and the older Goethe (1805-1832). Read "Faust," and not about it. Bayard Taylor's translation will be used in class. After that read "The Life of Goethe," his own "Poetry and Truth Out of My Life," Eckermann's "Conversations with Goethe," and then

there are the lives of Lewes, Grimm and Düntzer, given in the order of expense. After that the great essays on Goethe; see Carlyle, Emerson, Matthew Arnold, George Eliot, Dowden in "New Studies in Literature," and there are the histories of German literature with, of course, much Goethe matter, Hosmer's, Hedge's, Scherer's. Most of the above works will be found in the library of the church. Any bookseller will help you to available editions; or apply to Mr. Levi A. Eliel, 3538 Ellis avenue.

The Saturday Night Class in Religion and the Sunday school will follow Mr. Gould's "Beginnings," according to the legend and according to the true story; a good twenty-five cent book to take with you on vacation. It will be the guide through what will perhaps be the most profitable studies of next year and it will also be the text-book of the Sunday school for next year. Who will get ready to teach?

The Tuesday Readings for the women who come to work will be resumed in November and will probably be from Goethe's "Faust."

Sermon Helps. The above studies will be introduced by the annual "Study Class Sermon," by Mr. Jones, September 27, "The Sermon of Faust," on Sunday, October 4, it will be "The Sermon of Adam Bede," Sunday, October 11, "The Great Science Ser, Darwin."

The Century Band, the one hundred helping league, it is hoped, will be promptly re-enlisted. Each five-dollar membership secures a ticket for all these classes and a guest ticket for transients, not for two regular members; admission to any one section for the season, \$2.

Of all the activities that have clustered around the Helen Heath Settlement, fostered by All Souls Church, none has yielded more encouraging results than the neighborhood nursery experiment which, owing to the skillful work of Mrs. W. H. Mallory, chairman of the committee, was enabled during the months of March and April to care for seventy-six children and enabled mothers to earn one hundred and twenty-four dollars and fifty cents, with the investment of only thirty-eight dollars and fifty-five cents. This experiment is unique, inasmuch as it undertakes to do Creche helpfulness without the Creche. It has no home, no matron, but simply finds a kind-hearted and trusted neighbor, herself a struggling woman who takes into her own neat little cottage the children of her neighbors while they go out to earn a day's wages. The experience of the committee so far would seem to indicate that if there were executive wisdom, in short, soul investment enough, this kind of work might be carried on indefinitely with results equal, if not superior in many places, to those realized by the Creche, avoiding the costliness and the danger of institutionalism.

* * * Mr. Jones' work closed up with the annual picnic, which this year again was a phaeton ride through the parks to the shades of Windsor Park and back through the Jackson Park of blessed memory, affording an opportunity to note the ruins and the restoration and it was hard to tell which was most interesting. On Sunday last was the Flower Festival, and it was good to be back in the old home church after three months' absence in the bigger Oakland music hall. There were christenings, welcome of new members, floral class offerings with high mottoes, original and otherwise, and a great benediction of water lilies gathered that very morning off the waters of Indiana by a flower-loving German woman.

The Skies remember the Earth, and pity the trustful plain,
And their sweet confession of showers and sunlight were not in vain.

The Night is kind to the Day; he sealeth the eyes that weep,
And lists, while the penitent Hours for counsel and shelter creep.

Soul, to thy brother Soul be quit of thy cold, false guise;
Let fall the tears with the scales that trouble and blind thine eyes.

—Frank Walcott Hutt,

Financial Statement of the American Congress of Liberal Religious Societies for Year Ending June 1, 1896.

RECEIPTS.

Amount in bank June 1, '95....\$ 139 01
 Life Memberships (\$25 each).
 F. C. Hegeler (\$200), La Salle, Ill.; John C. Haynes (\$100), Boston, Mass.; F. H. Bond, Wenona, Ill.; Col. T. W. Higginson, Cambridge Mass.; Mrs. Charles Kozminski, Chicago; Miss Mary E. Dewey, Boston, Mass.; Mr. Alvin Joiner, Polo, Ill.; Mrs. H. C. Barlow, Evanston, Ind.; Mr. Harry Hart, Chicago..... 475 00
 Annual Memberships (\$5 each).
 Dr. H. O. Hoffman (\$10 00), Bloomington, Ill.; William P. Elliott, Chicago, Ill.; Mrs. E. T. Leonard, Chicago; Moses Hooper (\$10), Oshkosh, Wis.; Mrs. H. B. Hoyt, Kalamazoo, Mich.; Mr. Horace McKay, Indianapolis, Ind.; Mrs. Horace McKay, Indianapolis Ind.; Rev. Cora L. V. Richmond, Chicago; Rev. Florence E. Kollock, Freeport, Ill.; G. S. Grindley, Thomasboro, Ill.; Charles Haas, Chicago; Mrs. Charles Haas, Chicago; Henry Solomon, Chicago; Mrs. Henry Solomon, Chicago; F. G. Logan, Chicago; Mrs. F. G. Logan, Chicago; S. T. De Lee (\$10), Chicago; Lewis Kaufman; Mrs. Gertrude H. Woodworth, Chicago; Mrs. Ida S. Foord, Chicago; Lewis Jones, Indianapolis, Ind.; Alvin Joiner (\$10), Polo, Ill.; Mr. Rockey, Indianapolis, Ind.; Miss A. A. Ogden, Chicago; Mrs. Elizabeth Smith Miller, Geneva, N. Y.; Rev. John S. Brown, Lawrence, Kan.; Edwin S. Brown, Chicago; S. W. Lamson, Chicago; Mrs. Phoebe M. Butler, Oak Park, Ill.; Mrs. Ella W. True, Chicago; Rev. W. C. Gannett, Rochester, N. Y.; Frederick Meakin, San Diego, Cal.; Rev. E. F. Dinsmore, Santa Barbara, Cal.; Rev. A. J. Mes- sing, Chicago; S. C. Mason, Chicago; M. L. Ash; Mrs. William Boalch, Chicago; Mr. W. R. Jewell, Danville, Ill.; Mrs. W. R. Jewell, Danville, Ill.; Mrs. R. Howard Kelly, Chicago; Saul G. Harris, Chicago; J. A. Stoddard, Chicago; Dr. H. W. Thomas (\$10), Chicago; E. Rothschild, Chicago; G. Freund, Chicago; Mrs. Henry L. Frank, Chicago; Mr. Henry L. Frank, Chicago; Joseph S. Hartmann, Chicago; D. M. Lord, Chicago; H. S. Hyman, Chicago; Rev. Caroline J. Bartlett, Kalamazoo, Mich.; Simon Florsheim, Chicago; L. V. Harpell, Perry, Ia.; Adolph Nathan, Chicago; Edward W. Emerson, Concord, Mass.; Herman F. Hahn, Chicago; J. L. Gatzert, Chicago; Helen J. Kendall, Westfield, Wis.; Rev. W. L. Sheldon, St. Louis, Mo.; George H. Shibley

(\$10), Chicago; Mrs. M. H. Lack-
 ersteen, Chicago; Rev. R. Heber
 Newton (\$10), New York City;
 Hugh Young, New York City; S.
 M. Fischer, Chicago; Rev. A. N.
 Alcott, Elgin, Ill.; Rev. C. H.
 Williams, Baraboo, Wis.; Rev.
 Max Landsberg, Rochester, N.
 Y.; Mrs. Joseph Spiegel, Chi-
 cago; H. M. Rosenblatt, Phila-
 delphia \$380 00

Special Subscriptions.

Rev. M. Eisenberg, Peor-
 ia, Ill. \$2 00
 Lettie C. Stewart, Chicago
 Rev. Helen G. Putnam,
 Fargo, N. D. 2 00
 A friend 1 00
 F. C. Bassett 1 00
 C. C. Bonney, Chicago 2 00
 Rev. W. D. Simonds, Mad-
 ison, Wis. 1 00
 A. C. Dodge, Madison, Wis.
 I. N. Bassett, Aledo, Ill. 1 00
 Rev. G. W. Buckley, Stur-
 gis, Mich. 2 00
 Miss Junliata Stafford, Chi-
 cago 1 00
 George H. McIntosh, Chi-
 cago 2 00
 Robert Burt, Chicago 1 00
 William C. Snow, Chicago
 Rev. B. R. Bulkeley, Chi-
 cago 1 00
 Rev. William M. Salter,
 Philadelphia 1 00
 Outside work 2 45
 Net receipts from Welsh
 concert 32 75
 \$59 20

Subscriptions from Societies.

Lenox Avenue Unitarian
 Church, New York \$ 25 00
 Freeport Liberal Society,
 Freeport, Ill. 10 00
 First Universalist Society,
 Elgin, Ill. 10 00
 Brooklyn Ethical Associ-
 ation, Brooklyn, N. Y. 5 00
 Free Congregational Soci-
 ety, Baraboo, Wis. 5 00
 Free Religious Associa-
 tion, Boston, Mass. 200 00
 All Souls Church, Chicago
 30 00
 285 00
 Total receipts..... \$1,338 21

EXPENDITURES.

Expenses of Second An-
 nual Congress.....\$248 40
 Rent of headquarters.... 200 00
 Salary, clerk, 11 mo. 700 00
 Postage and office sup-
 plies 42 03
 Printing and mission tracts. 69 15
 Total expenditures..... \$1,259 58
 Balance on hand June 1, 1896. \$ 78 63
 LEO FOX, Treasurer.

Memberships for the third year are now due. An appeal is made to all readers of THE NEW UNITY to help enlarge the list so that we may be able to make a strong report and noble program for the annual meeting to be held at Indianapolis, Oct. 6, 7 and 8. Please fill and detach the following blank:

MEMBERSHIP SUBSCRIPTION CARD

—OF—

American Congress of Liberal Religious Societies.

JENKIN LLOYD JONES, General Secretary,
 3939 Langley Avenue, CHICAGO, ILL.

Please enroll me as

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Address.....

Date..... 189

CONGRESS NOTES.—One of our eastern correspondents sends us the following clipping from some local paper which shows how rapidly the fundamental idea of the Liberal Congress is working, that of co-operation across the theological chasms and shaking hands over the theological finances. "NEW HAMPSHIRE is the GRANITE STATE in popular estimation, theologically as well as geologically. Granite yields clay, and clay in due time and under certain conditions yields abundant vegetation. It is grain-producing soil. The theological granite in the hands of the great chemist, Time, is beginning to bear fruit. Six or more ministerial unions in NEW HAMPSHIRE are unsectarian in respect to membership. All denominations are invited to their meetings. One is located at MILFORD and vicinity, being the oldest of which the writer has knowledge. This union is reported as very successful, having been maintained several years. A second is maintained at CONCORD. The clergymen of the city and suburbs meet once in two weeks for fraternal discussion of the religious interests which, in a large way, concern all alike, even though there is much diversity of opinion. The FRANKLIN ministerial union has justified itself by the generous degree of interest that has been shown. Diverse theological opinions are expressed with a recognition of the right to differ and in the most courteous spirit. Union associations meet at MANCHESTER and KEENE. All clergymen of the state were invited to a meeting at CONCORD, the object of the meeting being the promotion of better observance of the laws of the state, and more especially the laws for the suppression of intemperance. About a hundred ministers were present and action was taken looking to further meetings, to be called by a union committee, each denomination being invited to choose two members of that committee, which will call a meeting when it shall think proper. If any other case of a union inclusive of all clergymen of the state has been found the writer has no knowledge of it. The promotion of good citizenship is an object that may well unite all lovers of their country. Obedience to the laws is an interest that may well concern all who have the good of society at heart. In union is strength and the best of results may be hoped for as the result of this tendency to union for practical work, which appears to be spreading through the state."

CONGRESS NOTES.—The following from everybody's friend, one of the fathers of this paper, shows how to do it. Who could pack as much good fellowship, news

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 EXERCISING rub with it
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and brightness into the same number of lines as our good brother and venerable father, Robert Collyer? We print the whole as received, so that our readers may have the full benefit of the cordiality, as well as the news.

Dear Dominie: I cannot promise to do more than send you some notes now and then when there is anything of especial interest to the fore, while at this writing there is not a penful. We "shut up shop" in July and August, with a slice of September, because there is nobody in town who wants to go to church, and what's the use of preaching in such a case?

Theodore Williams sails away on the Fourth of July to be gone until he is ready to return. Morehouse preaches at All Souls next Sunday, and that will be the last service. We closed with last Sunday. John Chadwick has gone to his summer home at Chesterfield, Mass. Brother Elliot has a place somewhere in Maine camp at Woodstock, Conn. I flee to the mountains in New Hampshire July 2. Brother Wright will go, I don't know where. Brother Savage will enter on his ministry here the first Sunday in October, if all's well. He will not cross the sea to give that paper in London, as he intended, having good reasons for staying home. He has taken a home in Billerica, Mass., for the summer, and I am

Thine truly,

ROBERT COLLYER.

New York, June 25, 1896.

Acknowledgements.

THE HELEN HEATH FRESH AIR FUND.

To secure a fortnight's country outing to over-worked women and girls upon whose strength depends not only their own but others' support, seven dollars pays the expenses of one woman, ten dollars of one woman and child.

Amounts received to July 1, 1896.

C. J. Weiser and mother, Decorah, Ia.....	\$7.00
Mrs. M. H. Hoyt, Kalamazoo, Mich.....	10.50
Mr. F. D. Patterson, Chicago....	10.50
Jas. W. Ellsworth, Chicago.....	12.00
Dr. Willoughby Walling, Chicago.....	10.00
George R. Peck, Chicago.....	25.00
From Mrs. William Kent on behalf of the charitable section of All Souls Church.....	40.00
From the entertainment by the children in Miss Putman's room of the Melville Fuller School...	10.15
Total.....	\$125.15

CONTRIBUTIONS TO THE CALAMITY FUND, CHURCH OF THE UNITY, ST. LOUIS:

Previously acknowledged..	\$1,458 21
Through the committee of All Souls Church, Chicago, additional:	
Mrs. Hughson.....	\$2 00
Mrs. H. T. Gilbert.....	5 00
	7 00
Sunday school of Unitarian Society of Duluth.....	10 00
Rev. Celia P. Woolley, Geneva, Ill.....	5 00
	\$1,480 21
Women's Alliance, First Congregational Unitarian Church, Cincinnati.....	25 00
Unitarian Church and Women's Alliance, Evanston, Ill.....	22 90
Unity Church, Decorah, Iowa.....	10 00
Miss Elizabeth Kirkland, Miss Cordella Kirkland, Chicago.....	10 00
Rev. John R. Effinger, Chicago.....	5 00
Mrs. Frederic Huidekoper, Meadville, Pa.....	50 00
Friend of the Church of the Messiah, New York	200 00
First Unitarian Church, Milwaukee (additional)...	10 00
First Unitarian Church, Moline, Ill.....	85 50
Total.....	\$1,898 61

CO-OPERATION WITH NEW UNITY.—We thank the many correspondents among Unitarian ministers and secretaries who have responded to our recent request for their co-operation in the matter of news gathering in the spirit and on the line of our editorial in the issue of June 11. We cannot send the personal word we would like in response to the many assurances of goodwill and fellowship. Let this, from the Secretary of the Unitarian Conference of the MIDDLE STATES and CANADA, serve as an example of the co-operation we solicit and of the many assurances we are receiving. "I shall be very glad to co-operate in the way you propose, and make THE NEW UNITY a medium of communication to the public of our activities in this Conference, from time to time, so far as it is practicable. I will endeavor to conform with your request to put the matter in proper shape for publication without taxing you to revise or condense it."

Cordially yours,

D. W. MOREHOUSE,

114 E. 20th Street,

New York City, June 22, 1896.

* * * From one of the sister ministers of the East comes this encouraging word in response to our circular letter:

"I have long wished to say the word of appreciation of your work in behalf of the Liberal Congress. I have only hesitated, hoping the time would come when I could help in some more substantial way. That time has not yet arrived, but I will no longer withhold what cheer the knowledge may bring that there are many watching the struggle from afar with interest and hope, though unable to take part in it. The Liberal Congress is the wonder child of this age. There is true love in it and it will live and grow. The future alone can justly measure the opportunity of those in the present who have the vision to see and the purpose to work for this ideal. Many of us are slow to believe and slower still to act, thus delaying the progress to which our sympathy and cheer might contribute."

UNITARIAN.—The church at MADISON, Wis., grants the minister, Rev. W. D. Simonds, a vacation from July 13 to September 6, this being as long a vacation as he will consent to take. The past season has been one of marked prosperity in all departments of church work. The Young People's Guild has held fortnightly meetings with a larger average attendance than ever in its history. The Contemporary Club—meeting alternate Wednesday evenings—has also enjoyed a larger average of attendance than for many years. The Sunday congregations, now the largest Unitarian congregations in the central West, are composed of earnest, hopeful and united people, who believe that it is of great moment that a strong liberal church should be maintained at this important University center. * * * It has been decided by the First Parish of CAMBRIDGE, MASS., to build a new meeting-house, and subscriptions have been opened for that purpose. It was resolved that no debt should be incurred and the building will not be begun till the amount needed to finish it has been secured. This is one more evidence that Mr. Crothen's ministry is a successful one. * * * LYNN, MASS.—Rev. Mrs. Lila Frost Sprague gave the address at the annual children's Sunday at the Unitarian Church of this city June 21. The congregation, made up of adults and children, filled the church, in spite of the excessive heat. * * * BOSTON, MASS.—The New South Church, over which Mr. and Mrs. Sprague have recently been settled will carry its work through the summer. Union services will be held at the Church of the Unity, Mr. Sprague doing his full share of the preaching; and in addition a special noon hour service will be held in the New South, in which Sunday school and congregation will unite. Mr. and Mrs. Sprague will share the labor of delivering a short sermon each Sunday. THE YOUNG PEOPLE'S UNION has undertaken a Flower Mission, the flowers being furnished by the Guild of the READING Unitarian Church. From 300 to 600 bouquets are given out every Saturday to the poor, the aged, the sick

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WONDERLAND '96.

Is the name of the Northern Pacific's new tourist book for 1896. The cover design will prove a happy surprise to lovers of the artistic, and its illustrations will be fully up to the standard of its predecessors. One of its principal characters recounts a hunt after the well known, yet rare, Rocky Mountain or White Goat, made by the author in September, 1895, in the defiles of the Bitter Root Range. One at all inclined to big game hunting will want to read about that hunt. An account of a trip through Yellowstone Park on horseback will also prove interesting. Six cents in stamps sent to Chas. S. Fee, General Passenger Agent, St. Paul, Minn., will secure the book.

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and the children of the neighborhood. A number of the young girls of the society are doing the work of visitors. Plans are now under way for carrying on a play room and sand garden for the children of the streets through July and August. Competent teachers will be placed in charge. Mr. and Mrs. Sprague are learning that heat of summer does not absolve from the duty of service.

If you are thinking of studying music do not fail to send for the Prospectus of the New England Conservatory of Music in Boston. This will acquaint you with the greatest and most perfect School of Music, Oratory and Modern Languages in America. The best is always the cheapest in the end and the charges are low when its advantages over other similar schools are considered.

There has been found in Alaska, near British Columbia, a tribe of Indians whose language is like the chirruping sounds of birds. These Indians are hunters, and have been driven so often from their settlements that they build only temporary houses—just a few boughs fastened together. The whole tribe now numbers only twelve. They move so constantly that though it has been known for many years that there was such a tribe, no white man could find them until last winter. They are called Tsutsowt. —*The Outlook.*

Ice Cream made by a New Process.

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In the British Museum of Natural History there is a section of the trunk of a large fir-tree from British Columbia, the growth rings of which indicate that it was more than 500 years old when it was cut down in 1885. A correspondent of *Nature* calls attention to the fact that about twenty of the annual rings of growth, marking the latter part of the first hundred years of the tree's existence, are crowded together in a remarkable manner, indicating that during those twenty years some cause was in operation greatly retarding the growth of the tree. On looking into history, the correspondent found that, nearly at the time when the tree in question was evidently suffering from very adverse conditions, Asia and Europe were undergoing extraordinary disturbances from earthquakes, atmospheric convulsions, the failure of crops, pestilential diseases, etc. China, in particular, suffered even more than Europe. He therefore suggests that possibly the crowded rings in the trunk of the tree may be a record of the existence of the same unusual conditions affecting animal and vegetable life at the time in North America also; and he shows that if the tree had reached its full growth, and ceased to form new rings a few years before it was felled in 1885, the correspondence in time would be complete.

The late Prof. Blackie had the habit of penning in his own handwriting his motto in Greek characters in the left-hand corner of every envelope which he sent out; indeed, he put it on every envelope he found about the place, the servants' included. "Adopt it," he said, "and it will turn earth into heaven; it will revolutionize society in the twinkling of an eye." The motto was: "Speak the truth in love."

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